

No. 2  
SENTIMENTS

ON THE

*NEW JERUSALEM,*

AS PROPHESED BY THE PROPHETS,

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BY THE REVEREND J. SPALLDING,  
ANCIENT AND MODERN DIVINES.

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*The Revolution in France.*

Revelation, 21, 5.

BEHOLD, I MAKE ALL THINGS NEW.

BONAPARTE'S REIGN,

Daniel, 11.

*"Behold, the Bridegroom cometh; come, Lord Jesus."*—M. C.

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1805.

ARISE, ye Saints, look up and view,  
The dawning of Millennium day ;  
Your fainting courage now renew,  
And drive your doubting fears away.

The new Jerusalem's drawing nigh,  
When Zion's light shall come ;  
And shall arise and shine on high,  
Bright as the morning sun.

Six thousand years are near an end,  
The church will be complete,  
Chang'd by the seventh trumpet's sound,  
To worship at a Saviour's feet.

The seventh thousand t' see and know,  
Then live upon his love,  
And shout and sing of grace below,  
As angels do above.

When Zion's bleeding, conquering king,  
Will sin and death destroy,  
The morning stars together sing,  
And Zion shout for joy.

Let satan rage and boast no more,  
Nor think his reigning long ;  
'The saints tho' feeble weak and poor,  
Their great Redeemer's strong.

SENTIMENTS  
ON THE  
*New Jerusalem, &c.*

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*LECTURE...I.*

REVELATION...I...7.

TO wait for the Son of God, in the fulfilment of his promises declared by all his servants, the Prophets, is the glorious privilege of believers—a privilege were they denied, they would be of all men most miserable; but indulged with which, though many are their tribulations, they are of all men most happy. This hope being their helmet of salvation, they are commanded to comfort one another of his coming, as they see the day approaching.

An attempt to collect and compare a few scripture accounts of this glorious event, will certainly be agreeable to all those who love him, and are praying and longing for his kingdom to come, and his will to be done on earth as in heaven, whom having not seen they love in whom they now see him not, believing they rejoice with joy unspeakable and full of glory. To comfort

the people of God, and to animate them in a dark trying day to look up and rejoice, I have written some of the grounds of a belief of many authors, that their warfares are almost accomplished, and that their eternal redemption draweth nigh. . . . And who can see the shades of the evening stretching over the world, without attempting to awaken a generation, perhaps in the deepest sleep, and the most unapprehensive of such an event, of any that ever was on earth! The same Jesus, who once came to suffer in the world, is coming again to reign, to put all his foes under his feet, by giving victory to his church. And notwithstanding there be no revelation of that day and hour, and no man knoweth it; yet the holy scriptures do mention certain events and things as immediately connected with it, designedly that by them the approach of that day may be seen and certainly known; which events we conceive will take place in the beginning of the Millennium, and which it is my present object to point out and illustrate.

One event, immediately connected with the coming of Christ, is the final destruction of Anti-Christ. This may be seen in II. Thessalonians, 2, 8. The Lord shall consume the man of sin with the spirit of his mouth, and shall destroy him with the brightness of his coming. And the extinction of the Roman monarchy, under the papal form of it—Daniel 12, 1—is a prophecy of the same event. And at that time, when Anti-Christ shall be destroyed, shall Michael stand up, the great prince which standeth for the children of Christ's people; and there shall be a time of trouble, such as never was

since there was a nation. This is the time of the battle of that great day of God Almighty. And at that time, thy people shall be delivered, every one written in the book.

Behold, he comes in flames of fire—  
 (Rocks melt and mountains—seas retire,)  
 T' refine the earth, and make a new;  
 To change the Gentile and the Jew.

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## *LECTURE...II.*

### DANIEL...II...44.

IT belongs to our Saviour, Jesus Christ, as the Lord Redeemer, the Son of David, and heir of the throne of Israel, to reign over the whole earth, by merit, by heirship, and by ancient promise. It is his right alone; and the day is coming, when he will take to himself his great power, and shall put all things in subjection under him.

In Daniel's prophecy, there are four descriptions of the great events of Providence, from that time to the end of all things. The first is, the Great Image; the second is, the Four Beasts that came up from the sea; the third is, the Ram and he Goat, with their horns; and the fourth is, the Kings or Anti-Christ, in the vision, by the river Hiddekel, which is continued with a variety of scenes to the end of the book. The interpret-

ation of the two first, is this:—The head of the image, which was of fine gold, and the first beast, which was like a lion, represent the Babylonian empire; the silver breast and arms of the image, and the second beast, like to a bear, represent the Mede and Persian empire, which was inferior to the Babylonian; the belly and thighs of the image, which were of brass, and the third beast, like a leopard, represent the Grecian empire, which though very showy was inferior still; the iron legs of the image, and the fourth beast, dreadful and terrible, and strong exceedingly, which devoured and break in pieces, and stamped the residue with his feet, represent the Roman empire; the feet and toes of the image, which were part of iron and part of clay, and the ten horns, which the fourth beast had, represent, plainly, the dominion or dominions now existing, which have risen up out of the Roman empire, and which are divided, partly strong and partly broken, and though always forming treaties, leagues, confederacies and combinations do not cleave one to another, even as iron is not mixed with clay; and the little horn, which came up among the other horns, and had eyes like the eyes of a man, and a mouth speaking great things, and made war with the saints and prevailed against them and wore them out, and thought to change times and laws, is evidently the papal power or man of sin—the pope's reign, which taken from him, by the revolution in France, 1785, we behold the event fulfilled under the sixth trumpet and also the sixth vial, which are passing over us as Providence doth plainly show, and are drawing towards the close that time things will be no longer.

Rev. 11, 13—And the same hour was there a great earthquake, and a tenth part of the city fell; and in the earthquake were slain, the names of men, seven thousand. Peter Juricie, a French protestant misister, above a hundred years ago wrote these words:—The tenth part of the city here fell, will at some future time appear to be the kingdom of France, where a separation from the papacy will follow; when the names of Munks and Nuns, of Carmalites, Augustines Dominicans shall perish forever, and all these vain titles and armorial bearings serve only for ornament, and pride shall vanish, and brotherly love make all men equal; and this is not brought about without confusion and blood shed by thousands massacred, which have been. And Dr. Godwin, in his exposition on the Revelation a hundred and fifty years ago, says, by the city is meant the jurisdiction of the city of Rome which had ten kingdoms allotted unto it; and by the tenth part of the city, one of those ten kingdoms. By the earthquake, which is said to be a great one, is meant a great concussion or shaking of states, political or ecclesiastical, arising from within that kingdom, and falling on as we say from being of the number that give their power to the beast, which is Anti-Christ's ruin.—For God hath said, they shall not cleave to one another; therefore marvel not that all their attempts to mingle, to unite by treaties shall prove in the end sources of discord. The powers that be, are ordained of God not to stand forever. They are things that can be shaken and removed by him who hath promised, yet once more I shake not the earth only but also heaven and I will shake all nations to give place to those



things which cannot be shaken, a kingdom which cannot be moved, and which therefore shall remain. And when the time, times and an half, or one thousand two hundred and sixty days, that is years, have expired, and six thousand years of the world's age from the beginning end, and the seventh thousand commences, the Stone, cut out without hands, will smite the Image upon his feet. His present dominions, the iron, the clay, the brass, the silver and the gold, shall be crumbled to pieces together and become like the chaff of the summer thrashing floor, and the wind shall carry them away that no place shall be found for them. The beast the Anti-Christ shall be slain and his body destroyed and given to the burning flame, and the stone shall become a great mountain and fill the whole earth with his glory.

The time appointed for this glorious kingdom in the Revelation, is when the seventh angel sounds the seventh (last) trumpet and third wo—And there were great voices in heaven, saying, the kingdoms of this world are become the kingdoms of our Lord and of his Christ; all things to become new, and that all people, nations and languages should serve him in his Millennium kingdom. And Jesus spake to them a parable: Behold, the fig tree and all the trees, when they now shoot forth, ye see and know for yourselves, that summer is nigh at hand; so likewise when ye see these things come to pass, know ye, that the kingdom of God is nigh at hand to be fulfilled.

Thy kingdom come, the saints do cry—  
 Glory on earth and 'bove the sky;  
 Arise and shine, thy light is come,  
 The temple built—salvation done.



## *LECTURE...III.*

### REVELATION...X...7.

THE sounding of trumpets was a statute for Israel and a law of the God of Jacob; as the two silver trumpets that Moses made typified the law and gospel, that by them the chosen tribes assembled, marched and celebrated their holy feasts; and joined battle with their enemies by the sound of trumpets and by divine appointments: also, trumpets were used for the dividing of times; the ending and beginning of every month were noted by the voice of the trumpet, particularly the seventh, on which account the first day of the seventh month was called a day of blowing the trumpets, a Sabbath, a memorial of blowing the trumpets. The seventh month was thus distinguished, because in it were the great day of atonement, and the great feast of tabernacles.—But the last and most remarkable division of Jewish time was the great Jubilee, which also was proclaimed by blowing the trumpet—this is called, Leviticus 25, 9, the trumpet of loud sound; and Isaiah 27, 13—the great trumpet; and this also was blown on the seventh month, and in the order, as well as the institution, as well as the division of time, was the last trumpet, to which was the seventh division of time, and this last great Jubilee, and the trumpet which ushered them in, which notes the last dispensation of the meditorial kingdom.

Our present inquiry concerning the great truths

of Revelation will be what is to take place at the sounding of the seventh trumpet. It brings in the future kingdom of Christ; the great Jubilee; the year of the redemption; the year of release—As the feast of Tabernacles on the seventh month was a bright memorial in Israel, of their redemption and release from the iron bondage in Egypt, which was a clear type of the future perfect and glorious deliverance of the church from the bondage of sin and satan, the great sabbath, and restitution of all things—this will be fulfilled under the sounding of the last, the great Jubilant trumpet, when all the beasts and all things that offend shall be destroyed, and nothing will remain to hurt in all Christ's holy mountain; it will be a state of uninterrupted and endless blessedness.

The mystery of God shall be finished: the word and work of grace and reconciliation, pardon and peace in our rebellious world, are the mystery, emphatically called the mystery of God, Colossians 2, 2, and the mystery of Christ, Colossians 4, 3—In this the disciples were instructed when the Lord said, unto you it is given to know the mystery of the kingdom of God, Mark 4, 11. To the ministry of reconciliation, the preaching of the gospel of peace, Paul refers, I. Corinthians 2, 7, we speak the wisdom of God in a mystery. The same he calls the mystery of the gospel, particularly the dispensation of the word and grace of God to the Gentiles is called the mystery of his will, the revelation of the mystery. This dispensation of grace, as it took away the partition wall and joined the Gentiles and Jews in the same blessings and made them fellow heirs, and of the same body, and partakers of his promises in Christ, is called the fellowship of the

mystery. The free offer and tender pardon of life and salvation to sinners in the gospel, and the gracious work of his free spirit, are the mystery ; and his riches of the glory of God, and the astonishing work of infinite love, power and grace, to be wrought for the Jews, after the fulness of the Gentiles be come in, which, in one day, shall remove blindness from Israel, and take away ungodliness from Jacob, and a nation shall be born in a day—the stubborn, unbelieving Jews shall bow the knee to the sign of the Son of Man.—

A last signal of the golden sceptre, blessed is he that cometh in the name of the Lord ; and when the seventh angel begins to sound, it is done, the day of grace is closed ; and the times of the Gentiles being ended, and their fulness and all Israel saved, the offers and tenders of pardon and peace from God to sinners no more will be heard—the mystery of God shall be finished—O, solemn sound ! amazing period ! Such a moment will come. God's spirit will not always strive with men ; the dispensation of the gospel will not last always ; the door of mercy will be shut ; the solemn, all awaking voice of the prophets proclaimed it, and it will be fulfilled by the sounding of the seventh trumpet. Time, probationary time, shall be no longer—When the seventh angel sounded, the twenty-four elders fell on their faces and worshipped God, saying, we give thee thanks, O Lord God Almighty, which art, and wast, and art to come, because thou hast taken to thee thy great glory, and hast reigned.

Sixth trumpet blown of solemn sound,  
Thro' all the earth its echoes bound ;  
And when the seventh will begin,  
Babylon's fall, the end of sin.

# *LECTURE...IV.*

## II. PETER...III...13.

IT appears from the context, that St. Peter had met with some men that scoffed at the future destruction of the world and the coming of our Saviour: and they were men, it seems, that pretended to philosophy and argument; and they endeavoured to support their argument and infidelity saying, all things continue as they were from the beginning of the creation; that is, seeing there hath been no change in nature, nor in the world, from the beginning to this time, why should we think there will be any for the future? and why should we be surprised to meet with such persons? Knowing, from God's word, that there shall come, in the last days, scoffers, walking after their own lusts, and that the apostle undertakes to confute their reasoning, which is wilful ignorance, let us attend, therefore, to the promises made to God's people of a change of this world, and all temporal things that it contains, to make it a tabernacle of glory for their happiness till the day of judgment, when the seed of the woman shall bruise the serpent's head, which will make all the inhabitants a righteous people, changed from sin and corruption, which they are in by the curse brought on the ground, and all this lower creation laid under the bondage of corruption and death, because it had fallen into the power of the serpent, which is the god of this world.

In the promise we behold the conquerer conquered; the prince of this world loosing all his dominions and cast out; the seed of the woman triumphing over him; the prey taken from the mighty; captivity led captive, and delivered from the curse and bondage of corruption; which restitution is that glorious new state of the creation, spoken of in the text, wherein dwelleth righteousness, which comprehends all the righteous that shall dwell in it, and bruise satan shortly under their feet. When that great and holy city, the New Jerusalem, comes down from God out of heaven, prepared as a bride adorned for her husband, garnished with all manner of precious stones, like Solomon's temple, God will dwell in it, and they shall be his people; their days now are few, and evil, and full of tribulation, but be you glad, and rejoice forever, in which I create, for, behold, I create Jerusalem a rejoicing, and her people a joy, and will joy in my people, and the voice of weeping shall be heard no more in her, nor the voice of crying, nor of sorrow, nor any more death, neither any more pain. And he that sat upon the throne said, behold, I make all things new:—a change made from all moral evil, for the former things are passed away; and the days of my people shall be as the tree of life, and the whole creation which traveleth and groaneth in pain together to be delivered, shall be delivered into the glorious liberty of the people of God, and made the children of the first resurrection.—Weakness shall not be then; nor infancy; nor old age; the inhabitants shall not say, I am sick; nor any more crying, weak children; nor old, sighing men; but all filled with high praises to

God; all in strength, health and immortal vigor, and all experience, as the oldest man did once in Israel, that once said in his day, I am this day four score and five years old, yet I am as strong now as I was at forty; as my strength was then, so is my strength now for war, both to go out and come in.

There shall be no want, said the Lord God. My servants shall eat, my servants shall drink, my servants shall rejoice, they shall sing for joy of heart, they shall have the plenty of the tree of life, the manny of Jesus' flesh and blood; they shall no more toil with labor for the fruits of the earth, or for covering their bodies; they shall be like Adam and Eve in the garden of Eden, their naked bodies blooming the red crimson blood of Jesus, with sparkling eyes like the sun, with comely countenances of radiant beauties, of voices sweeter than the honey, fed by the Lamb in the midst of the throne, and shall be lead unto living fountains of water.

Lo what a glorious sight appears  
To our believing eyes—  
The earth is chang'd, seas pass'd away,  
And the old rolling skies.

From the third heaven where God resides,  
That holy, happy place,  
The new Jerusalem comes down,  
Adorn'd with shining grace.

Attending angels shout for joy,  
And the bright armies sing—  
Mortals behold the sacred seat  
Of your descending king.

The God of glory, down to men  
Removes his blest abode;  
Men, the dear objects of his grace,  
And he the loving God!



His own soft hand shall wipe the tears  
 From every weeping eye;  
 And pains, and groans, and griefs, and fears,  
 And death itself shall die.

How long, dear Saviour, how long  
 Shall this bright hour delay;  
 Fly swifter round, ye wheels of time,  
 And bring the welcome day. WATTS.

. . . . .

Try'd in sharp tribulation, and refin'd  
 By faith and faithful works, to second life;  
 Wak'd in the renovation of the just,  
 Resigns him up, with heaven and earth renew'd.

MILTON.

The new Jerusalem state is the same of the Millennium, as generally agreed upon by Millenaries, ancient and modern. Justin, (martyr,) Irenias and Tertullian speak of it in that sense; and so do the later authors, for John said, the camp of the saints and the beloved city were besieged by satan and his gog, at the end of the Millennium, which is the day of judgment and second resurrection of the dead, raised from their graves, both the wicked and the righteous, and the wicked are the gog and magog which then will make their last attempt of persecution against Christ and his church, as they always did with fury and rage; the gnawing worm and a quenchless flame, mustered by his old enemy, the devil, but shall not be able to do no more than breathe out their malice against it, and its King, and show their weakness, wickedness and folly. This is John Gill's sentiment.

They will come from their own place, the place of graves, Revelation 22, called tophet, and is ordained of old.—Yea, for the King it is prepared. He hath made it deep and large; the pile thereof is for fire and much wood, and the

breath of the Lord, like a stream of brimstone, doth kindle it. It is called hades; and also hell, the valley and region of death, where the wicked's worm never die, neither shall their fire be quenched. They and the saints will be camped on different ground, being separated, the foolish virgins from the wise; the dogs and sorcerers from the lambs of Christ's flock; and so far from slumbering and sleeping together, that they will all be up in arms, host against host.—But now at this time the prophecies speak of a great tranquillity and worldly rest: all slumbered and slept, as in the days that were before the flood; they were eating and drinking, marrying and given in marriage; and as it was in the days of Lot, they did eat and drink, bought and sold, planted and builded, even thus shall it be when Christ cometh to make up his jewels; all shall be quiet, setting still in Zion; like the unwatched house at the hour the thief cometh, even the servant, the ruler over Christ's household, at so tranquil a moment may begin to say, my Lord delayeth his coming, and to eat and to drink with the drunken.

Our blessed Lord spake of it as a great calamity, a thing much to be dreaded indeed, not to know the signs of the last times, and not to be apprised of his coming—Luke 21, 34, Take heed to yourselves, lest at any time your hearts be over charged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares: and he told them to take heed that no man do deceive you; and take heed, watch and pray for you know not when the time shall be; for the coming of the Son of Man is as a man taking a far journey, who left his house and

gave authority to his servants, and to every man his work, and cammanded the porter to watch—watch ye therefore lest coming suddenly he find you sleeping; and what I say unto you, I say unto all watch. How affecting was the circumstance of the old world and Sodom, that they were unapprized! they knew not till the storm came and took them all away. We feel at the recollection of this; and such is the blindness, unbelief and stupidity of man, when the Lord will come, and the approaching events made plain, and marked out by the infallible signs in the earth, and by the wonders in the heavens, then scarcely one Noah will be found preparing for it. On the earth, of the few wise, the people of God, many will be off their watch, slumbering with the foolish and ungodly. Faith will be most rare; as the Lord says, shall I find faith upon the earth, when I come; for as the lightning lightneth in the east and shineth in the west, so the coming of the Son of Man will be so instant; for the time is at hand. Blessed are they that read the words of this prophecy.

We have not pretended to fix directly the time. Many have done it without any warrant; but, according to the scriptures, do we fix the time by events and signs. We do not say at such a day, such a year, or such a century, or at such a millenary; but when you look for antichrist to be destroyed; for the Jews to be converted; for the battle of the great day of God Almighty, the Armegeddon battle; and for such and such signs and wonders, then look for a Millennium to be commenced; for within a very short time from the beginning of these things to come to pass, all will be accomplished.

----- So shall the world go on,  
 To good malignant, to bad men benign;  
 Under her weight, groaning till the day  
 Appear, of respiration to the just,  
 And vengeance to the wicked—at return  
 Of him, thy Saviour, and thy Lord,  
 Last in the clouds—heaven to be reveal'd,  
 In glory of the father, to dissolve  
 Satan with his perverted word, then raise  
 From the conflagrant mass, purg'd and refin'd,  
 New heavens, new earth, ages of endless date,  
 Founded in righteousness and peace and love,  
 To bring forth fruits, joy and eternal bliss. MILTON.

.....

LET the seventh angel sound on high,  
 Let shouts be heard through all the sky;  
 Kings of the earth with glad accord  
 Give up your kingdoms to the Lord.

Almighty God, thy power assume,  
 Who wast, and art, and art to come;  
 Jesus, the Lamb, who once was slain,  
 Forever live, forever reign.

The angry nations fret and roar,  
 That they can slay the saints no more;  
 On wings of vengeance flies our God,  
 To pay the long arrears of blood. WATTS.

## LECTURE...V.

ISAIAH...LXIII...4.

**V**ENGANCE and grace are glorious attributes of the Lord; he claims them as his unalienable rights, saying, my mercy, my grace: to me belongeth vengeance and recompence. These properties of Jehovah, bright in themselves, gloriously set off and brighten each other; there-

fore infinite wisdom, in concerting a plan for the display of divine perfections, ordained, that these should be displayed together, and that the day of vengeance and the year of the redeemed should bear the same date—the day of vengeance beginning and opening the year of the redeemed. When therefore the earth was corrupt before God and filled with violence, and the church was reduced to one family and undoubtedly in the utmost hazard of being lost, surrounded with a world of ravening wolves, the day of vengeance slumbered not. The flood swept away the world of the ungodly; but an Ark was prepared, the year of the redeemed came, and God wrought a great salvation for his little church.

And when the Lord saw the afflictions of his people in Egypt, and came down to deliver them, he came also to judge that nation that afflicted them, as it was equally his work to punish the Egyptians as to save his Israel. Vengeance and mercy, destruction and salvation were in his heart, and were each displayed with plagues on the Egyptians, from which Israel were exempted; and in the slaughter of the first born, while the houses of Israel were passed over. Each was gloriously magnified in the overthrow of Pharaoh and his host in the Red Sea, while Israel in the same path safely passed through; and each was sweetly celebrated in one song, on the triumphant shore—The Lord is my strength and song, and he has become my salvation. Pharaoh and his host he hath cast into the sea. Thy right hand, O Lord, hath dashed in pieces the enemy. Also, when the iniquity of the Amorites was full, and the Lord went forth with his sword drawn in his hand to consume and destroy them from

off the face of the earth; even then he marched before his chosen tribes, to find them a place of rest:—great and goodly cities, which they builded not; houses, full of all good things, which they filled not; wells of water, which they digged not; vineyards and olive trees, which they planted not; a land flowing with milk and honey. Judah had long groaned in captivity in Babylon. Their loyns were filled with pain; they were bowed down and dismayed, for, their pleasure was turned into fear. Then said the Lord, go set a watchman, and let him declare what he seeth. And he saw chariots and horsemen; and he hearkened diligently with much heed; and he cried, a lion, my Lord—behold here cometh a chariot of men, with a couple of horse-men. And he answered and said, Babylon is fallen, is fallen; and all her graven images of her gods, he hath broken to the ground. And then follows the kind language of redeeming love, to the poor despairing church:—O my thrashing and the corn of my floor! thou hast been thrashed as the wheat, and for thy sake Babylon has been thrashed as the straw and chaff that thou mightest be thrashed out. Therefore, as Babylon is fallen, the year of my redeemed is come; and as Babylon is cast out as the straw and chaff, thou shalt be saved as the corn of my floor; with everlasting kindness will I have mercy on you, and will gather you as wheat into my garner.

This vengeance and grace were both executed by Cyrus, as we may read in his commission.—Thus saith the Lord God to Cyrus: Subdue nations, loose the loyns of kings, break in pieces the gates of brass, and cut in sunder the bars of



iron; for Jacob my servant's sake, and Israel my chosen. Cyrus is my shepherd, and shall perform all my pleasure; even saying to Jerusalem thou shalt be built, and to the Temple thy foundation shall be laid, as we set forth.

The Lord march'd forth to find his people a place  
Of goodly cities, a type of heavenly grace;  
A land flowing with milk and honey—  
Given freely without purchase or money.

.....

THE groans of nature in this nether world,  
Which heaven has hear'd for ages, have an end  
Foretold by prophets and by poets sung,  
Whose fire was kindled at the prophets' lamp.  
The time of rest, the promis'd Sabbath comes—  
Six thousand years of sorrow have well nigh  
Fulfill'd their tardy and disast'rous course  
Over a sinful world; and what remains  
Of this tempest'ous state of human things,  
Is merely as the working of the sea,  
Before a calm, that rocks itself to rest.  
For he, whose car the winds are, and the clouds  
The dust that waits upon his sultry march,  
When sin has mov'd him and his wrath is hot,  
Shall visit earth in mercy; shall descend,  
Propitious, in his chariot pav'd with love,  
And what his storms have blasted and defac'd,  
For man's revolt, shall with a smile repair.

Sweet is the harp of prophecy, too sweet  
Not to be wrong'd by a mere mortal touch;  
Nor can the wonders it records be sung,  
To meaner musick, and not suffer loss.—  
O scenes surpassing fable, and yet true;  
Scenes of accomplish'd bliss, which who can see,  
Though but in distant prospect, and not feel  
His soul refreshed with foretastes of joy!—  
Rivers of joy, that water all the earth  
And clothe all climes with beauty. The reproach  
Of barrenness is past; the fruitfield now  
Laughs with abundance, and the land once lean  
Of fertile only in its own disgrace  
Exults to see its thistley curse repeal'd.

The various seasons woven into one,  
And that one season an eternal spring.  
The garden fears no blight, and needs no fence,  
For there is none to covet—all are full.  
The lion and the libbard and the bear  
Graze with the fearless flocks; all bask at noon

Together, or all gambol in the shade  
Of the same grove, and drink one common stream.

Antipathies are none ; no foe to man  
Lurks in the serpent now. The mother sees,  
And smiles to see, her infant's playful hand  
Stretch'd forth to dally with the crested worm,  
To stroke his azure neck, or to receive  
The lambent homage of his arrowy tongue.  
All creatures worship man, and all mankind  
One Lord, one father. Error has no place ;  
The creeping pestilence is driven away ;  
Th' breath of heaven has chas'd it. In the heart  
No passion touches a discordant string ;  
But all is harmony and love. Disease is not ;  
The pure and uncontaminated blood  
Holds its due course, nor fears the frost of age.  
One song employs all nations, and all cry—  
Worthy the Lamb, for he was slain for us.  
The dwellers in the vales, and on the rocks,  
Shout to each other ; and the mountain tops,  
From distant mountains, catch the flying joy :  
Till nation after nation, taught the strain,  
Each rolls the rapturous hosannah round—  
Behold the measure of the promise fill'd ;  
See Salem built—the labour of a God.  
Bright as the sun, the sacred city shines ;  
All kingdoms and all princes of the earth  
Flock to the light ; the glory of the lands  
Flows into her ; unbounded is her joy,  
And endless her increase.——

Praise is in all her gates ; upon her walls  
Is heard salvation. Eastern Java there  
Kneels with the farthest native of the west ;  
And Ethiop'ia spreads abroad the hand  
And worships. Her fame has travelled forth  
Into all lands. From ev'ry clime they come  
To see thy beauty and to share thy joy—  
O, Zion!——

An assembly ; such as earth saw never,  
Such as heaven itself stoops down to see.  
Thus heav'nward all things tend, for all were once  
Perfect, and all at length must be restor'd.  
So God has greatly purpos'd, who would else  
In his dishonour'd works—himself indure  
Dishonour, and be wrong'd without redress.  
Haste then and wheel away a shatter'd world,  
Ye slow revolving seasons. We would see  
A sight to which our eyes are strangers yet ;  
A world that does not dread nor hate his laws,  
And suffer for its crime, and learn how fair  
The creature is that God pronounces good—  
How pleasant in itself—what pleases him.  
Here every drop of honey hides a sting—

Worms wind themselves into our sweetest flow'rs;  
 And even the joy that some poor hearts  
 Derive from heaven, pure as the fountain is,  
 Is sullied in the stream, taking a taint  
 From touch of human lips, at best impure.  
 O, for a world, in principle as chaste  
 As this is gross and selfish! over which  
 Custom and precedence shall bear no sway,  
 Which govern all things here, should ring aside  
 The meek and modern truth, and forcing her  
 To seek refuge from the tongue of strife  
 In nooks obscure, far from the ways of men,  
 Where violence will not lift the sword,  
 Nor cunning justify the proud man's wrong,  
 Leaving the poor no remedy but tears.  
 Come then, and added to thy many crowns,  
 Receive yet one, the crown of all the earth,  
 Thou who alone art worthy.

COWPER.

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## LECTURE...VI.

### ISAIAH...XXI...11.

**WATCHMEN** are chosen instruments of God's grace. The excellency of wisdom and knowledge given in their earthen vessels, and sent forth to preach the unsearchable riches of Christ, to enlighten dark benighted sinners, as the apostles were made fit at Pentecost, faithful teachers to spread the gospel; and as by the prophet Isaiah, I have set watchmen on thy walls, O Jerusalem, that shall not hold their peace day nor night, to blow the trumpet in Zion. As the blowing the trumpets was a statute in Israel, it is to make an alarm in God's holy mountain; to declare of the enemy's cunning craft to deceive, and to destroy men's souls, that are in gross

darkness, blinded by the god of this world; to awaken them that are asleep; to give life to the dead; to comfort those that are troubled under temptations; and to strengthen the weak.

Watchmen, what of the night?  
Of those in darkness and have no light?  
To trust by faith in the blood of the Son,  
To save a wretch'd sinner that's undone.

They beseech sinners to be reconciled unto God; as watchmen are set for the safety of a city, to go the rounds, to make known the times of the night, dark or light, and of mid-night, and when near the morning, to take up stragglers, and to declare what he seeth, as the watchman saw chariots and horsemen, and a lion, my Lord, the sign of the fall of Babylon; they have to cry fire, fire breaking forth in the night, that would consume the whole inhabitants if not extinguished, and its rage stopped, they must be awakened or consumed in the flames—And, O what dread and calamity, fear and distress every heart feels!—what a stir and confused noise run through the streets, to and fro! how dolefull the bells ring that speak the fire alarm! but, O the flaming fire of hell that burns in the wicked! God is a consuming fire. They mind it not—Speak to them and they will laugh; persuade them and they will swear at you; and they will not regard your voice, though you charge them wisely; and without God keeps and saves the city, the watchmen's labour is in vain.

Say, watchmen, does your purpose still proceed,  
T' assist in ev'ry shape the wreche's need;  
T' free the prisoner from his anxious jail,  
When friends forsake him, and relations fail?

The watchman is the instrument lighter of the lamps of oil, that sets them burning, that give him and the people light, and those that are awake see the light, they are like the wise virgins, shining grace; and those that are in the dead sleep, and are lifeless, and don't hear how it thunders in the elements and lightnings blaze through the darkness as if all nature would be consumed; and the man's voice echoing forth dismal night alarm, many fear and tremble, others are deaf, having ears and hear not, like the foolish virgins that have no oil in their lamps, only a profession. There is a head man that rules and has enacted good and wholesome laws for the people to obey as dutiful subjects to their prince. Christ's law is just and good; the obedient are honoured in great esteem, that keep it. The night strollers, drunkards, swearers, whoremongers, thieves and robbers are taken up, and judged according to their crimes, for all such are abomination to the Ruler of the city, and will be condemned to flaming fire, where there is nothing but eternal wrath and everlasting vengeance of an angry God who is a consuming fire—fire and brimstone, a horrible portion for the wicked, an endless eternity! Consider it, O sinner!

The trumpet Jubilee is near to come,  
 When earth shall feel her righteous doom;  
 The churches conquest all gather'd in,  
 The promises fulfill'd—the end of sin.

In the beginning when God created the heavens and the earth, all this lower globe was nothing but darkness: and he said let there be light, and he made the light in the heavens to shine upon

the earth, for he breathed his spirit on the dark waters and parted them—and they became the sea and dry land. Day and night, sun, moon and stars, in all their courses, obey their Maker's will.

Upborne aloft on vent'rous wing,  
What God, what seraph shall I sing?  
Whom but thee shall I proclaim,  
Author of this wond'rous frame.

Thou, brooding o'er the realms of night,  
The untomb'd infinite abyss,  
Badest the deep her rage surcease,  
And said let there be light.

Atherial light thy call obey'd—  
Through the wide void her living waters pass'd;  
Glad she left her native shade,  
Darkness turn'd his murmuring head.

He also made the garden of Eden, and placed Adam and Eve in it, in a perfect state, until Adam transgressed the holy law of God, which he was commanded to obey, which brought on him and all his posterity the night of darkness, which is condemnation for sin. The whole creation became under the curse, which defaced it from its first beauty, and all the creation made to groan under the burden of corruption and death, and of impurity. Satan having the reigning power in the hearts of the children of men, darkness has covered the earth, and gross darkness the people. All the human race by nature are children of wrath, slaves to sin under its cruel bondage.—The Egyptian yoke typified Pharaoh's hard bondage upon the Hebrews in Egypt. They travelled in pain, in darkness and distress, under their heavy burdens added, instead of being made lighter, until the Lord heard their cry and res-



cued them from the hand of their enemies. And the sin of the Jews in crucifying Christ set the earth a quaking under them. Their idols were a burden that brought destruction on them to the uttermost; destroyed their city and dispersed the nation of them in all corners of the earth, until the restitution of all things. They will then be delivered from their darkness. It is now the night with them; but, behold the morning cometh.

There is a general outcry now because of the sin of man. The stone crieth out of the wall, Habakkuk 2, 11—the land cries, Job 31, 38—the prophets and servants of God cry, O that the wickedness of the wicked was ended. We that have the first fruits of the spirit, groan within ourselves; and the whole church join all in this cry, come, Lord Jesus, come quickly. The groaning notes a very earnest desire for a glorious deliverance into the perfect liberty of the children of God, (which will be the resurrection) into a Millennium state, under the law dispensation.

The world was almost all in the night of unbelief even when the flood came on the world, and destroyed them. And when the nations built the tower of Babel, their languages were changed, and they dispersed abroad in all the earth; for their superstition, which was very gross darkness, blinded by satan. The imaginations of their hearts were evil continually. And at the day of Pentecost the glorious light of the gospel shined forth among all nations; but the first pope, Gregory, began his reign six hundred years after that, which has spread his false doctrines of darkness into all kingdoms, so that the

ten kings give their power and strength to the beast, and are in the dark night of heathen darkness. There is but a small part of the inhabitants of the earth that have the gospel preached to them; and where it is there are but few that are christians, although many profess that they know God, but in works deny him; for as in the natural night men sleep, taking rest, so natural men are in a deep sleep in the night of sin—The apostle says, let us not sleep as others do.

In the first part of this lecture I have shewn the dark night of sin that sinners are in by nature. 2dly, I have shewn you the experience of the christians.—Watchmen, what of the night? behold the morning cometh and the night, when poor sinners have felt for the transgression of God's righteous law, and are made to rejoice, feeling themselves happy in God, having a glorious hope, expecting that it will always continue an everlasting peace, without any change. But as we have two sorts of nights—a temporal one is a total darkness, clouded with very melancholy thunderings, that make all creation shake at God's voice. The other is light nights, that the moon and stars shine bright. The sun's light shines on them, though gone to other nations, rising them up in the morning when we go to sleep; and some of God's people that now feel the morning of grace, must have the storm of a thundering night upon their clay vessel to lighten it; as St. Paul and the people with him had the storm to encounter before they were delivered—the laden of wheat must be cast out to lighten the ship, and even that did not save it from being broken in pieces, and all of them were saved on the broken pieces, being cast into the sea's

boisterous waves, like mountains high and roaring. What dismal fears must the poor hearts have felt, having no hope of ever getting safe to land, and had a dreadful dark time that neither sun, moon nor stars appeared for many days! So many poor hearts are made to feel the hidings of the Son's countenance for years, mourning under God's wrath, feeling nothing but the dark night of trouble, through many tribulations, before they arrive to heaven, as Job felt, and as David was brought into deep waters of misery clay, and made to cry in the extremity and bitterness of soul, is God's mercy clear gone? will he remember me no more?

When a black o'erspreading cloud  
Has darken'd all the air,  
And peals of thunder roaring loud,  
Proclaim the tempest near.

Then guilt and fear, the fruits of sin,  
The sinner oft pursue;  
A louder storm is heard within,  
And conscience thunders too.

Believers all may well rejoice,  
Who have felt the thunders' strains—  
It is to them a welcome voice,  
That tells them Jesus reigns.

While others enjoy a peaceful night, having the Son's light upon them in their moon state—As the moon is a dark body, shining in the night, according to the sun's light, so christians' light is according to the influence of the Holy Spirit. The best and the happiest have their changes when the clouds go over the sun, as we see. It makes some darkness of the day or night, according to the continuance: so is Zion travelling in the wilderness till she enters into Canaan, her

everlasting glory. There is no darkness there, nor glimmerings of fear, nor any temptations of despair, nor sin, nor corruption, nor sickness, nor pain, nor sorrow, nor crying, all tears are wiped away, neither nakedness, nor poverty, but to have everlasting riches, and pleasures at God's right hand forevermore. The man shall then be our hiding place from the storm and tempest; our rock and strong foundation, from whence run living waters of life all our journey through, for them that have darkness and feel no light, to trust in the Lord, to look from the valley of despondency and unbelief, by faith, and behold the house not made with hands eternally in the heavens. All the glorious church will soon arrive there.

This sixth lecture I have experienced, in many years travel, a long time of the law darkness, and also gospel light, now near a deliverance. In the absence of divine grace, and in the extremity of my heart, I cried unto the Lord, and he inclined his ear unto me, and heard my prayer.

My nightly groans and daily prayer,  
O, God of my salvation, hear,  
That still employ my daily breath,  
My soul sinking to eternal death.

Implore thy sovereign pow'r to save,  
From dark despair and lasting death;  
Thy wrath lies heavy on my soul,  
And waves of sorrow o'er me roll.

O, the awful night that spreads the gloom,  
Fearful and apprehensive of the tomb—  
There as lost in lonesome grief to tread,  
The mournful mansions of the dead.

Yet through each melancholy day,  
I've pray'd to thee, and still will pray,  
Imploring still thy kind return,  
Recalls my wand'ring thoughts to mourn.

## *LECTURE...VII.*

### REVELATION...XXI...2, 3.

THE New Jerusalem will be on the earth. St. John, describing the New Jerusalem, constantly refers to passages of the prophets, which all agree are prophecys of the Millennium, and which prove they are one and the same thing, and not heaven above but heaven upon earth. What is said of the presence of God in the New Jerusalem, is in the style of Immanuel, God with us; and this in the scripture uniformly denotes the presence of God with his people in the earth. This may be discovered in Psalm 115, 16, the heaven, even the heavens are the Lord's, but the earth he hath given to the children of men. When we go to another habitation, we are with him, but when he comes to ours, he is with us; when we go into the heavens, we are with Christ, but when he comes down to dwell on earth, he is Immanuel here. Behold his tabernacle is with men, and it is by his Holy Spirit. Again the nation will walk in the light of this holy City; and the kings of the earth will bring their glory into it. These passages when compared with the old Testament, do strongly conclude for its being seated in the earth.

It is generally agreed on by Millennaries, ancient and modern, that the New Jerusalem, is the Millennial church, and it will be in a perfect state—the marriage of the Lamb of perfection and consumation. It will be in a sinless

state; for there shall in no wise enter into it any thing that defileth or maketh abomination, or maketh a lie. The prophet Hosea expressly confirms the truths, that the New Jerusalem shall be perfect in the earth, his great day of Jezreel, of the seed of God. For in that day, saith the Lord God, I will make a covenant for them with the beasts of the field, and with the fowls of heaven, and with the creeping things of the earth, and they shall lay down safely; and I will betroth thee unto me in righteousness forever, and thou shalt know the Lord; and in the earth this blessed Jezreel shall flourish. I will sow her to me in the earth, and I will hear, saith the Lord, I will hear the heavens, and they shall hear the earth, and the earth shall hear the corn, and the wine, and the oil, and they shall hear Jezreel, and she shall have a pure language; thou shalt call me Johi, and no more Baali. Johi and Baali both express the marriage relation; but Johi is the word that expresses the most perfect love, the sweetest and most perfect union of that relation. For the promise often repeated, that the meek, the blessed of the Lord, will inherit the earth. The Lord rejoiced in the inhabitable parts of the earth, and his delights were in it. So the Lord by his spirit, changing stony hearts, will make a resurrection, set forth by the prophet Isaiah—Sing, O barren, that bearest not, for more are the children of the desolate than the married wife. When the angel will fly in the midst of heaven, and will preach the gospel to all nations, how glorious will be the change! A restored new earth of righteousness; the enemy of mankind bound, and the Prince of Peace shall rule; where will be a paradise without a serpent, and a tree



not to wound, but to heal. The nations where will be neither curse, nor pain, nor death, nor disease; where all things are new and perfect, the world itself and all the inhabitants. There in the blessed Millennium, the first born, delivered from trespasses, and from sins, are made the first fruits of glory, and this song will be sung, the Lord omnipotent reigneth, and we shall reign on the earth. And are we looking for signs and changes; we have seen wonderful and alarming phenomena of darkness of the sun and moon; and in the earth have been most sudden and surprising changes and revolutions of nations and kingdoms, famines, and pestilences, and earthquakes, and strange commotions of the elements, the sea and waves roaring, whirlwinds of late driven over the earth in a manner most wonderful and astonishing. We have heard nothing so much resembling nature's final doom as the paths of these his charriots. And signs in nature, and in the heavens, and in the earth have for some years been appearing—blood and fire, and vapours of smoke. No words can be used to give an idea of the northern lights. They appeared in this part of the world, in the present century, (the tokens of war,) and the same time in Europe; and they were seen very astonishing all over France, and in Germany, and twice in Brabant, and in New-England, very astonishing, and sometimes in the West-Indies.—The Comets blazing, the thunders roaring, and lightning from pole to pole.

- - - - The world appears  
 To toll the death bell of its own disease;  
 And by the voice of all its elements,  
 To preach the general doom.  
 When were the winds let slip with such  
 A warrant to destroy? When did the waves

So haughtily over leap their  
 Ancient barriers? Fire from  
 Beneath, and meteors from above,  
 Portentous, unexempl'd, unexplain'd,  
 Have kindled beacons in the skies;  
 And the old and crazy earth has had her  
 Shaking fits, more frequent foregone  
 Her usual rests. The pillars of our  
 Planets seem to fail, and nature,  
 With a dim and sickly eye, to wait  
 The close of all.—

Then his kingdom will be from sea to sea, and from shore to shore, from the river unto the ends of the earth. Wherever the sun doth rise and set, glory shall repeat—As the waters cover the great deep, so great will Christ's glory shine. Let us all consider that we are living now in the extremity of times, when our motions and alterations, being so near the center become quickest and speediest; and we are on the verge, and as it were within the whirl of that great mystery of the coming of Christ's kingdom, which will, as a gulph, swallow up all time things; so the nearer we come to it the greater and more sudden changes will be made, now hastening to make a full end of all.

DR. GODWIN.

Come, Lord Jesus, come quickly.

Goodness running like a stream  
 Through the New Jerusalem,  
 And by a constant breaking forth,  
 Sweetens earth and heaven both.

From the beginning of time, even until now, there have been nothing but wars, pestilences, massacres and famines. For the promises, made to Abraham, Israel and David, have never been fulfilled. Of all the nations of the world, the Hebrews have had the least possession of the

earth, and the least quiet settlement, as a nation and kingdom. Abraham, Isaac and Jacob were strangers and pilgrims in the land; their posterity were strangers and bondmen four hundred years in Egypt. Forty-five years they consumed in the wilderness, by the wars of Joshua and in the time of the Judges—a few years excepted. They were harrassed by wars, distressed by famines, the servants of servants to the Canaanites, or dispersed without a head or judge, every one doing what was right in his own eyes. Then they desired a king, and Saul was given to them in anger and taken away in wrath. And when David came to the kingdom, it was still unsettled and harrassed. First by a seven or eight years' civil war; then followed the bloody war with the Jubesites, Philistines, Amalekites, Amorites, Moabites and the Syrians; then the rebellions of Absalom and Sheba; afterwards the three years' famine, on account of the massacre of the Gibeonites; then the dreadful pestilence, for numbering the people.

In the reign of Solomon, Israel had their best days. But they would have been much better, had their prince been less ambitious. In fact, Solomon's government was oppressive, and his people were almost slaves; he made their yoke grievous.—We must suppose that the kingdom promised to Israel, is something better than Solomon's, in all its glory.

After Solomon, the kingdom was rent asunder, which opened the most painful scenes.—Ephraim envying Judah and Judah vexing Ephraim, and the Syrians envying and vexing both. The whole history of Israel and Judah, is wars, famines and pestilences, until the Syri-

ans destroyed the whole kingdom of Israel, and soon after under Sennacherib invaded Judah in the days of Hezekiah, and brought them to the greatest straits. The following reigns, of Manasseli and Ammon, were remarkable for abominations, which filled Judah with blood. We behold by these things the great desolations—sin the cause of all.—

God's judgments on the world have always been sent,  
Vengeance and mercy to make sinners repent;  
Wars and famines destroying the wicked and pride—  
Grace sweetly flowing from the Redeemer's side.

Rev. 20, 12—And I saw the dead, both small and great, stand before God, and the books were opened, and they were judged according to their works. Wonder, O man, be lost in admiration and astonishment at those prodigious events that are coming on the world. Events the greatest of which nothing finite can measure. Such as will cause whatever is considerable or momentous in the annals of all generations to sink into littleness and nothing. I must see the world in flames, and stand at the dissolution of all things terrestrial, and be an attendant on the burial of nature. I must see the vast expanse of the sky wrapt up as a scroll, and the incarnate God issuing forth from light inaccessible, with his thousand times ten thousands of his angels, to judge the world. I must see the curtain of time drop, and all eternity disclosed to view, and enter into a state that will never end.

Great day of dread decision and despair,  
At thought of each sublunary wish,  
Lets go his eager grasp and quits the world.

*Hervey's night thoughts.*

O the perplexity and distraction that must seize the impenitent rebels, when they are summoned before the great tribunal, in the great day of decision, when all the hidden secrets of every heart will be opened and brought to light!

Regions of sorrow, doleful shades, where peace  
And rest can never dwell, hope never come,  
That comes to all; but torture without end  
Still urges a fiery deluge fed with  
Ever burning sulphur unconsumed. MILTON.

Why should the children of this world pant with such impatient ardor after a little white and yellow clay, as if the universe could not afford for every one to take a little? They lade themselves with thick clay and neglect the one thing needful.

Lean not on the earth, it will pierce your heart,  
A broken reed at best; but oft a spear  
On its sharp point, peace bleeds and hope expires.  
HERVEY.

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Glory to Jesus, in Bethlehem born,  
Didst stoop to redeem a lost race;  
Once more to thy people return,  
And reign in thy kingdom of grace.

O wouldst thou again be made known,  
Again in the spirit descend,  
And set up in each of thine own.  
A kingdom that never shall end.

Thou only art able to bless,  
And make the glad nations obey,  
And bid the dire enmity cease,  
And bow the whole world to thy sway. WESLEY.

*Christ teacheth Nichodemus...St. John 3, 11.—*  
Verily, verily, I say unto thee, we speak that we know, and testify that we have seen, and ye receive not our witness. The foolish hate know-

ledge; but the wise understand wisdom's ways, which are pleasant paths. Christ takes them a long with him, and says, O my beloved, let us go into the field; and shews them the good fruits of Canaan. Happy are all farmers that have him by them as they walk.

Reader, go with me by meditation, and contemplate on the desolated state of nations by the reason of sin. If we were to see and hear the groans of misery, that poor afflicted sinners suffer in hospitals, prisons, and dungeons, confined in chains of iron for their wicked crimes, and condemned before judges to suffer according to their deeds; and others suffering in the extremity of dark despair, under the temptations of satan, to make an end of their lives, which some do; and many commit murder, and steal, and suffer accordingly. We see how abominably wicked men bite and bruise each others flesh, (like raving dogs and beasts that devour each other) and destroy each others property by fraud, coveting dishonest gain, and wounding their neighbours' fame, without shewing any mercy. And were we but eye witnesses in battles of war when thousands are slain, and their limbs torn and cut asunder, O the shrieks and lamentations of the wounded! a part still alive, not able to move hand or foot from the earth, and no physician to help them. Let us view the inhabitants of the city of Philadelphia scourged for some years with a severe judgment of death and dispersion. Their houses made empty and desolate that were full and plenty. The greatest market in the world for the great abundance of all kinds of earthly produce, left without buyers or sellers. Friends and relations leaving each other, with mourning



and weeping, who lived in great contentment, all things going well with them. Some, like Job, that every thing prospered, having great riches, but God soon took them all away from him, and his body was filled full of sore biles from head to foot, so as to sit on the ground and scrape himself with potsherd. And America being more highly favoured than any other nation, only suffered the British war, which made a desolation on us for a season, we have not returned to the Lord, whose chastisement smote us; but still rebel against all his warnings. We behold that the Lord rides upon a swift cloud, and horses and chariots of salvation, as he has promised; that he will make the hearts of the people to melt in the midst of Egypt, which will destroy all their idols; that by his vengeance and mercy thousands are made to learn the righteousness of God.

To save the race forlorn,  
 Thy glorious arm display,  
 And shew the world a nation born—  
 A nation in a day.  
 What I have felt and seen,  
 With confidence I tell;  
 And publish to the sons of men,  
 The signs infallible.

O foolish world, ignorant of God,  
 In sin brought up and born—  
 Ye prudent fools be not so proud,  
 Suspend your idle scorn:  
 For us, who have our sight,  
 Ye fain would judges be,  
 And make us think there is no light,  
 Because you cannot see.

For colours all, full well we know,  
 Are equal to the blind;  
 But us you never can persuade,  
 That honey is not sweet.  
 Now, Lord, destroy the envious root,  
 The ground of nature's seed remove,  
 Fill the earth with golden fruit,  
 With ripe Millennial love.

Proverbs 8, 12—I wisdom dwell with prudence, and find out knowledge of witty inventions. Seek and ye shall find. The man of God shall know secret things that will come to pass.

The reign and end of Bonaparte, the French Emperor—Daniel 11. My purpose is to show the whole course of persecution, foretold by the prophet, that is noted by the name of a king, or chief ruler, or one of the Roman Princes, or Emperor. He is one of the greatest in power and authority, having a great and powerful army of soldiers more than any man before him, and is without any religion, and contemns the true God, doing according to his will—And he doth exalt himself, and magnify himself above every God, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished, for that it is determined shall be done. Neither shall he honor the God of his fathers; but magnify himself above all; not having any desire of women, signifying without all humanity, for the love of women is taken for a singular, or great love, II. Samuel 1, 26. The god of forces that his fathers knew not shall he honor with gold and silver, and with precious stones, and pleasant things. Thus shall he do in the most strong holds with a strange god, whom he will acknowledge and increase with glory, and rule over many nations, and divide land for gain. And the kings of the north and the south shall come against him like a whirlwind, with chariots, and horsemen, and ships, and he shall enter into their countries, and shall overthrow and pass over them; and the land of Egypt shall not escape. Having possession of

all the riches therein, he shall go forth with great fury to destroy, and utterly to make way with desolation, and he shall plant the tabernacles of his palace between the seas, in the glorious holy mountain; yet he shall come to his end, and none shall help him. It is not in the power of man, but the providence of God who ruleth kings by a secret bridle in making his power known.

Bonaparte's reign will not be long,  
The church is weak, her Redeemer is strong;  
Antichrist shall fall and be no more,  
And grace prevail from shore to shore..

Our earth we lament to see overflowed with wickedness. The flood of the dragon poured out, with violence, wrong and cruelty, one wide extended field of blood, where men, like fiends, each other tear, in all the hellish rage of war, as listed on Abaddon's side. Tophet is moved and opens wide its enormous mouth, and myriads sink into the grave, and plunge into the flaming waves of everlasting punishment, the pit of the damned forever more..

Cruel as wild beasts we are,  
Till vanquish'd by mercy's power;  
Men like wolves each other tear,  
And their own flesh devour.

Stretch out thy arm, thou triune God,  
The Unitarian fiend expell,  
And chase his doctrine back to hell—  
O for love and harmony restor'd,  
Throughout our earth to reign,  
That make the human savage tame;  
Ravenous wolves and leopards dwell  
And stable with the lamb.

*The first Epistle of Paul, the Apostle, to the Corinthians, 2, 12*—Now we have received, not the spirit of the world, but the spirit which is of God, that we might know the things that are freely given to us of God—comparing spiritual things with spiritual—where the Apostle shews the vanity of worldly wisdom, which shall be brought to nought and punished, as God has declared in his word, O thou learned fellow! that spendest all thy days in turning thy books of philosophy, in seeking secret things of the world, and in expounding all hard questions, and still continues blinded like the Greeks and Jews, Scribes and Pharisees, who brought down heavy judgments on them for their idolatry and false worship, hypocrisy and persecution against Christ and his church. As a man was made to cry thro' the streets of Jerusalem, when it was compassed about by the army of the Romans, wo, wo, wo; and he cried wo to himself, and died. It was lamentation, death, mourning and wo; blood, slaughter and famine—melancholy distress, foretold by Christ and his prophets, of the signs that would appear to bring on the destruction of Jerusalem. That almighty God went forth, the great and mighty conqueror, with his sword that is bathed in heaven with blood, contending with the nations that rebel against his authority, and by his power destroying the pride of man's worldly wisdom, and bringing the council of the wise to nought. And even in the church that has been and now is, there are many hypocrites and false teachers that run and are not sent, as we may see typified in II. Samuel 18—containing an account of David's numbering the people that were with him, and setting captains

of thousands and captains of hundreds over them, and sending them forth to battle. And the king commanded, three of his head commanding officers, and said, deal gently for mysake with the young man Absalom; and all the people heard, and the battle was spread over all the face of the country, where the people of Israel were slain before the servants of David—a great slaughter of twenty thousand men. And Absalom met the servants of David; and he rode upon a mule and the mule went under the boughs of a great oak, and his head caught hold of the oak, and he was taken up between heaven and earth, and the mule went away. And a certain man that saw it, told Joab—for God turned his vainglory into shame. This is a terrible example of God's vengeance against them that are rebels or disobedient to parents. The wicked are greedy to execute their malice, like Ahithophel's counsel against David, which was overthrown by Hushai, according to God's appointment; and when Ahithophel saw it, he hanged himself, so that the righteous are delivered from all their enemies. And Joab blew the trumpet, and all the people returned back from pursuing after Israel, for he had pity on the people, who had been seduced by Absalom's flattery. Wherefore, my brethren, according to St. Paul's gospel, let us so run that we may obtain the prize; like unto Cushi, that run to give tidings to David of his son Absalom's death. And when he came, he said tidings, my lord the king: for the Lord hath avenged thee of all those that rose up against thee, and all that would do thee hurt be as that young man is. Ahimaaz also run, like a false teacher, and out run Cushi; and when he

came before the king and was examined, he had no tidings to deliver. All the intelligence he could give of what had happened was that he had seen a great tumult, but he knew not what it was. This shows us of all those false teachers that preach for the sake of worldly riches; such as appear in sheep's clothing, and are nothing but ravening wolves.

Micah 3—7, 10, 11.—Then shall the diviners be ashamed, and the seers confounded: because there is no answer of God. They build up Zion with blood, and Jerusalem with iniquity. The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets divine for money, and yet they will lean on the Lord—that is, they say they are the people of God, and abuse his name. As a pretence to cloak their hypocrisy they cry peace! peace! and cause my people to err. They bite with their teeth, and devour widows' houses; and for a pretence make long prayers. It is death to all such; a dark night—even the day shall be darkness, and the sun shall go down over all such prophets, and they shall not profit the people, who are like themselves, that delight in flatterers, which tell them pleasant tales and speak of their commodities, and are poor sinners of gross darkness, blindness and ignorance: so that when others see and are taught by Christ, and his true prophets that teach the bright beams of his grace, they shall be as blind men, that grope for the night, stumbling on the dark mountains of heathenism, and idol worshiping of images and golden gods, that neither see nor hear, nor deliver in the time of trouble. All such are the stew and puddle of idolatry and infection, the damn-



ing nature of sin, whereby the riches of harlots, which are wickedly gotten, are vilely and speedily spent. They are like the daughters of the owl, that will wail and howl, and go stript, naked and bare. Wailings shall be like dragons, for her wound incurable. Your images shall be beaten to pieces, and all your hires of harlots will be made desolate.

Isaiah 3, part 12.—O my people, they which lead thee cause thee to err, and destroy the way of thy paths.

Isaiah 4, 1.—In that day seven women shall take hold of one man, saying, we will eat our own bread, and wear our own apparel—only let us be called by thy name, to take away our reproach.—This leads me to take a view with the prophet, and also in the 3rd verse of the pride of ornaments of the body, contrary to St. Paul's exhortation: Adorn yourselves with modest apparel and meekness, and Christian examples by chaste conversation and Godliness; and particularly he sheweth the lightness and vanity of all such as cannot be content with comely apparel, but have and follow the fashions of the world—their cauls and round-tires, vails and bracelets, rings and nose jewels; and their ears ringed with bobs; bonnets many fashions, like the moon; delighting therein, shewing their wantonness, and saying, let us have a name in such a church; professing their forms of worship, attending all appointments with great attention, and declaring publicly that they have faith and repentance towards God, and draw near with the church members and take the sacrament and love-feast. Some are even immersed in water, and some sprinkled; and after all this is done, they will

appear as before with long trails dragging after them along the temple floor, or carried in their arms, and other shameful inventions. And they set and hear with Christ's people, but their hearts go after their covetousness. They are like Achan, in the camp of Israel, that coveted a wedge of gold and a Babylonish garment, which weakened the strength of Israel before their enemies, until it was made known to Joshua, and he was judged and burnt with fire, and all he had. Having the form of Godliness, and not the power, is as whited sepulchres—white on the outside, but full of dead men's bones; and it is only a change from sin and wickedness, that takes away the reproach. Being a formalist, professing you know God, and by all your works denying him, is vain religion and nothing but hypocrisy. You need not expect to get into heaven with your golden slippers; and altho' some appear neatly dressed to outward appearance, living a moral life, dealing justly with all men, rendering to Cæsar the things that are Cæsar's, and doing right in obeying the laws of their rulers, and after all without grace implanted in their hearts, they are miserable. Eating your own bread and wearing your own apparel, only that you may be called by the name of the man, you have nothing but self-righteousness, which must be cast away and no more value set on it than on dross or dung, or Adam's garment of fig leaves, which he hid himself to make after his transgression, for behold he was naked; and a dreadful thunder bolt struck his heart—it was God's voice, that makes rebels tremble and quake for fear of hell—Adam, where art thou?—a poor condemned heart, he felt for his disobedience, he

felt a storm of wrath upon his guilty soul—then what shall I do? how can I bear under the frowns of an angry God, whose condemnation without mercy sinks the wicked into fire and brimstone, the second death, which is eternal. He has rebelled against heaven, turn him out of Paradise, and let the flaming sword be placed every way to keep the tree of life. And God killed beasts and took their skins and clothed Adam and Eve; typifying that Jesus Christ was slain, put to death, his blood shed by Adam, and his wicked posterity under the law. A Redeemer's attonement is a fountain for sin; he has promised that the seed of the woman shall bruise the serpent's head; he is the scape goat, sent away never to return, bearing the sins of the people, confessed by the priest on its head. We have such an high priest, at the right hand of God, that intercedeth for us.

But again I must enter upon a dreadful judgment, spoken of by the prophet Isaiah, 3, 34.—Do not be offended at me; I want you to consider where you are; and you must and shall hear God's claps of thunder; that will make you know how you trip over the plains of Sodom, and mince with your feet in the streets of Jerusalem; giving yourselves to all dissoluteness and wantonness, not being chaste virgins like the wise that have oil in their lamps. Yours are only lamps of profession; of head knowledge, without heart grace. Even such will say, stand by, I am holier than thou.—Dear souls! I am striving to paint your characters, and show your marks of delusion. They show impudent faces; and haughty looks; their countenances witness against them. Behold there are in their fore-

heads, the marks of the beast of hypocrisy, declaring their sin. Like Sodom, rewarding evil to themselves—Wo unto the wicked, O my soul, for ill is his portion; a child of the devil, and an heir of hell; a dismal inheritance left you by your father Adam—darkness and Tophet. Your sweet smell shall be stench; and instead of a girdle, a rent; and instead of well set hair, baldness and sack cloth—I imagine it is so in Philadelphia.

You have the viol, the harp and the tabret; and pipe with meriment. Some delight in dancing, feasting and wine—observing not the operation, nor regarding the works of God; and some join house to house, and field to field, till there be no place left. Poor, wicked, rich men never think they have enough; for if they had bags of gold or silver, that would exactly fill their houses or plantations, they would not satisfy the craving heart—like the rich man, when Lazarus lay at his gate full of sores and was denied the crumbs of his table, and the dogs came and licked his sores. Behold Lazarus is now comforted in heaven, where I also shall be.—Time things will soon be ended; that is, all your rolling chariots and prancing horses, your horsemen and glittering swords and spears; also the well favoured harlot, the mistress of witch-crafts, the multitude of whoredom that dwell in the boody city, where there is nothing but lies and robbery, and whose merchants are as the stars of heaven, and ships and ship-men without number, trafficking with all kingdoms and nations of the world, as typified to be like unto Ninevah, that great and populous city that was converted. So will God deal speedily with this world, as you may

read—Zechariah 13; 8, 9. And it shall come to pass, that in all the land saith the Lord, two parts therein shall be cut off, and die; but the third shall be left therein. And I will bring the third part thro' the fire, and will refine them as silver is refined, and will try them as gold is tried; they shall call on my name, and I will hear them; I will say, it is my people; and they shall say, the Lord is my God.

Come my dear friends of ev'ry nation,  
Come listen to these lines of mine;  
Come hear your doom, your final station,  
Described in God's word divine.

See if your souls are now prepared,  
In peace to meet the face of God;  
See if your hearts were ever washed,  
In a dear Redeemer's blood.

Indeed, my friends, it is no fancy—  
The day of doom is hast'ning on,  
When you must stand at God's tribunal,  
To answer for the deeds you've done.

Whether your works be good or evil,  
Eternity will be your doom;  
Along with Christ, his saints and angels;  
Or else with devils, long to mourn.

There is a day when th' angel Gabriel,  
Shall sound that great and dread alarm:  
Arise ye dead and come to judgment,  
Whether you have done good or harm.

Then you shall see the graves wide open'd,  
The dead arise on ev'ry side,  
To hear their doom, their final sentence,  
Where they forever must abide.

See rocks rent, the dead ascending  
To the tribunal bar of God;  
Th' sun in darkness, th' moon dissolved  
Into awful streams of blood.

The mountains hurling from their places,  
And earth consuming by the flames,  
The stars a falling, thunders rent,  
And bringing all to nought again.

Then you will see the great Commander  
Descending in his dyed robe,  
With crowds of angels, 'in pomp and splendor,  
To wait on the eternal God.

While 'he executes his awful vengeance  
 Upon the souls that him disdain ;  
 On gospel slighsters, Christ rejecters,  
 And puts his enemies to shame.

Then come, poor sinners, be invited,  
 Into your fathers' love to come ;  
 For prodigals, who've often slighted  
 The calls of Christ, there yet is room.

There's room for you poor wicked sinners,  
 Yea, in the heart of God there's room,  
 And he will hear your weak petition,  
 So in the name of Jesus come.

You shall have Christ to be your portion,  
 'The fatted calf he has prepar'd  
 Angels rejoice at your salvation——  
 O, what harmony is heard!

My dear people, it is only he that doeth the will of my father, which is in heaven, that is a Christian. Of whatever denomination he be, if his heart is right with God, he has the marks of a living faith, to distinguish himself to the world that he is Christ's disciple, walking as he walk-ed, in abstaining from all evil. Such obedient children of God, are my brothers, my friends, and my mothers.

We pray the prayer of Moses:—I beseech thee, O Lord, to shew me thy glory ; and with David—O that the salvation of Israel was come out of Zion, to deliver from captivity, that thy traveling Jacob might rejoice and Israel be glad. For thou art the great and glorious God of heaven's glory. The earth is thy foot-stool, where thy grace shines into the hearts of poor sinners, that glorify thy name on earth as in heaven. O Lord, we are condemned by thy holy law, for our rebellion—have mercy upon us, thro' the free gift of Jesus Christ's atoning blood, that cleanseth from all sin. Shew pity on the Ahimaazs, that have no tidings ready, that run and are not sent to preach. Save the Achans in the camp, that co=



vet the riches of the world, more than grace. Stop their mouths till they can give a true evidence of that faith that works by love. Pardon, O God, the mockers and ridiculers of religion. Melt them, O pierce them, with the thunders of thy law, till they feel their wretched state of sin. Change the harlot looks of pride and abomination, standing in the holy place, that make desolate. O, Jesus, come quickly, and make an end of anti-Christ's reign. Then will thy glory, kinghom and power, be known from the river to the ends of the earth. Thro' Jesus Christ. Amen.

Revelation 13, 1, 2, 5—And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy. And the beast which I saw was like unto a Leopard, and his feet were as the feet of a Bear, and his mouth as the mouth of a Lion, and the Dragon gave him his power and his seat, and great authority. And I saw one of his heads as it were wounded to death, and his deadly wound was healed, and all the world wondered after the beast.

1st. I shall shew the beginning of the beast's rise, which was about six hundred years, or the number of a man.—Revelation 13, 18, Here is wisdom. Let him that hath understanding count the number of the beast, for it is the number of a man, and his number is six hundred three score and six. This was when Gregory, the first pope, began his reign after Christ, as mentioned by the council of Trent, and of all the popes reigns after him until this present time. Speaking of the pope of France, his seven heads are seven Roman kingdoms, or seven mountains that are

under his command. Rules and authority are given to all his priests to obey his orders in their temples of worship. The people must confess their sins to them, and they absolve them by doing penance, and fasting from meat forty days of lent, crossing their foreheads with holy water, receiving the water cake put on their tongue, and approaching the altar very devoutly, saying the mass creed, and when they are dead they pray them out of purgatory. All this being a false worship, the inventions of the man of sin. He has a part of three other kingdoms added to the seven, which are the ten horns, or kings and ten kingdoms, where his priests are sent into and pretend to preach the gospel, deceiving and are deceived by their heresies and false doctrines, which are the smoke of the bottomless pit. Locusts and scorpions darken the earth, which are blasphemy, in the holy place. And one of his heads being wounded which is the fourth kingdom of France, and one of the seven, where the popish beast has his seat—And the revolution there has killed that head with death, a wound by a sword. The rest will fall by the stroke; for the beast which was in full power, and is not now so great, will loose all his reigning power, no more to stand in the temple declaring himself as God. And all his priests are like a leopard, and their feet like a bear's feet, running in the broad ways of wickedness. Their mouths, like a lion, speaking great swelling words, contrary to truth, loving to be great in authority, and receiving from the dragon, the antichrist, the man of sin, the flood of many waters of persecution against Christ and his church, which guides me on to characterise all the different forms of outward appearances, of

false worship, unbelief and heathen darkness.— Like Nichodemus, standing in opposition, that when they hear the gospel of salvation, say, how can these things be? And are ignorant of God, and are the condemners that ridicule, and try to overthrow and destroy, with controversy, if possible, the building that is built on the rock.— They are Universalists, hell-redemptioners, Murranite Deists; and are like the crafty fox, in the black swampt cover—they run forth in the night time, devouring people's property, and sometimes get whipped and put in the stocks. The beast appears sometimes in a lamb like garb, setting in silence in their meeting assemblies. All is not pure gold that looks outwardly glittering or shining—nor are formalists christians—They are only whited sepulchres, full of dead men's bones.— Nor are all of the true Israel that speak in a pulpit with the mouth, lion-like, that roars out their prayers.

Man is more brutish than brutish things; and although the body of his tabernacle is made up of clay, water and fire, they are the same materials that his brick, stately palace is made of; and has furnished it full of costly furniture, which is part of his many gods. It will soon, like himself get weather beaten, fading and mouldering back to the dust, and is made very shackling and weak, and after a few years falls down. Sometimes a whirlwind breaks it in pieces, or fire consumes it. The worldlings riches are taken away from him, and what more still remains, is an old, weak, afflicted body, full of sin and diseases. His grinders are worn out by much labour, coveting and using the meat

and bread that perish. The lighting down of the grasshopper is a burden to him, because he is going fast to his long home, to return to his dust again, like his house. Where are your golden gods now? they can't help you in the time of extremity, when the day and hour are come that you must die. What hope have you concerning eternity, that you never thought about? Because you only thought that all your treasures would still continue. So are poor, blind men travelling on the very brink of destruction, to the last moment of their lives. And some have scolding wives as beast-like as any gadders abroad in town or country, that waste more than they save, speaking about every body's affairs, making their unruly members of malice, hatred and hypocrisy spread so much as to set neighbours at war, by telling false tales. O what a Jezebel! having wicked disobedient sons and daughters, delighting in wicked ways, stubborn, self-willed, proud and haughty, having in them the seed of the crooked serpent. He loves honours and preferment of state affairs, and is much engaged in politics, and loves to have a large income for his ruling. If he is crossed in his expectations, he is very angry and fretful, like Haman that hated Mordeica, because he would not bow to him, or shew him obedience. He wanted to get the ruling power from the king, and to destroy all the Jews. His plot was found out, and himself hanged.

The ugly monsters made me many a time go with a hungry stomach, and used me as the rich man did Lazarus, who lay at his gate full of sores. I suffered sometimes with the abuse of their tongues, and their scorpion's venom—And I saw many that had negroes who laboured hard to

perform their tasks, and were not able, being starved, they whipped them without mercy.—Hard hearted Pharaohs, putting heavy burdens on them, be aware lest you feel the same judgments that he did.

The dragon is satan ; and the beast is the pope ; and the leopard is the Roman priests that are under the pope's precepts. The man of sin, ruling the seven kingdoms of France in full power till the revolution, then one of his heads received a wound and doth live.

Rev. 13, 11—And I beheld another beast coming up out of the earth, and he had two horns like a lamb, and he spake as a dragon. This is all false doctrine, of a lamb-like appearance of religion, but being deceived by satan, speaks contrary to the gospel, which is in England, Ireland, Wales, Scotland and America, separate from the French monarchies: for the pope never reigned in them only in part, where his priests were sent—but all pretended forms that are and have been are only false, as the apostle Paul, preaching against such schemes of men's inventions, says, we have no such custom, nor the church of Christ.

The II. epistle of John, 1, 7—For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is antichrist.

As I lay on my bed in the visions of the night, (God teacheth by dreams) I saw and beheld a black serpent about the length of a man ; I cried out, kill it, and passed along a small distance expecting it to follow me. Turning about westwardly, I saw a man going that way clothed with a raiment, white and blue, and had on him



three large bundles, with a great many branches in each of a red colour. And he turned into a field and vanished.

My opinion.—The serpent is the whole world of sin, the antichrist; the man is Christ; the three branches are the Trinity three and one God; the white of his garment, light, the spirit; the blue is water; the red of the branches is blood; the field is the gospel; the branches are the promises to many of all nations, when serpentine hearts will be all changed and made Christ's spiritual kingdom.

The serpent no more shall have his reign;  
The popish beast by the sword shall be slain.

I know some people are very much pleased to read of that which will delight their natural curiosities. I have endeavoured to suit the curious huntsman that keeps his Trueman, Singwell, and many more scenters, good for chase and hunting of old Renyard, the crafty fox that lies in its black cover of a dark swamp in the day time, but is ravaging all night, killing the man's creatures, such as young lambs. This makes the sufferer resolve to try every method to take the destroying animal and kill it. Accordingly he mounts his swift horse with spurs and whip before the sun smiles on the mountains, and blows his horn or trumpet, which makes his hunters exert themselves with loud notes ready at command to obey their master. They go in search of the fox, and when they get upon the drag of his last night's walk, behold what a cry is raised thro' all the neighbouring forests and plantations. Fear seizes Renyard, which makes him start and look every way for refuge, and exer-



cise every limb to out run his pursuers; but after a long chase by the horsemen, that have no mercy on their beasts, he is at last taken and killed, and there is great rejoicing over a full bowl till some can hardly see their way, while others roar forth the huntsman's song of victory, that the enemy is slain.

Solomon's Songs.—Take us the foxes, that spoil the vines of tender grapes of the husbandman's vineyard that he has planted and watered. But some pretend to be workers with him, that do not understand the work, and instead of doing good they do much harm in devouring the tender grapes; also as sheep or tender lambs of his flock, they distress and if possible would destroy them. But the man, long provoked, rides on his red horse of vengeance and mercy, determined to make an end of all the ravening wickedness, blows his loud and shrill trumpet, and proclaims war with the beastly nature of his heart—pierced with the sword, thousands of blood hounds sing, he feels a strange work begun that stuns him like the man that fell among the thieves and was stripped and wounded half to death, which made him look every way for escape; but no remedy could he find, the burden must be borne, and still more and more added; he strives to work, to do better, making fair promises but cannot perform one. He cries out, what shall I do to escape my dismal pursuers? It seems they will destroy me to suffer everlasting vengeance.—When the man-slayer has done his work, the poor sinner is received into the city of refuge—Then he rejoices with fulness of joy, through Jesus Christ.

My experience in part—M. CORREY.

Temporal and Spiritual, a relation.—An earth bank, raised up by many labouring people, raised a great depth of water, and two stones on that—both were made one to grind the people's corn; and a great flood came, which brake away the earth and sunk the two stones in the deep waters, for they could not be destroyed, but served the end again. We read that the law was written on two tables of stone, and we sinners in rebellion against God, broke his pure and holy command which Jesus Christ fulfilled in his body, when the earthly hearts brought on him the flood of deep waters of God's wrath which he bore by death to give the bread of life to his enemies. It was impossible for him to be destroyed. He was raised from the tomb and ascended into heaven, and by his spirit will make a new earth for the people to dwell in without the bread of grinding stones of the work of men's hands, but by the bread of life. Christ was ground in the lower and upper mill-stone of his father's broken law—Look on him, whom you have pierced, and mourn.

The experience of the travelling Millennarian for the term of twenty-two years, through almost all of the United States of America and Nova Scotia, suffering much tribulation and distress in the wilderness—Laden with sorrow and sin, on my beloved Jesus I now lean. At the age of twenty-one years I was a wicked Pharisee, sprinkled with water by the parson, in the church of England, and made a partaker of the ordinance of the Lord's Supper with that congregation of the church, for about twenty years. Living a moral life, and trusting in my own righteousness, a wretched blinded sinner, till the American war

commenced, when I was chosen a militia captain, and training my men in the musterfield, the Lord was pleased of his great mercy, by his Spirit, to pierce my heart with conviction. I then felt I was once alive without the law, but when the commandment came my sins revived and I died. I felt horrid temptations of despair, stifling conviction by company keeping and drinking to excess. I was pursued by the avenger of blood a few years, without any rest, till forced to leave the world and all my companions, to ramble in the swamps, woods and desolated places, feeling myself in a wicked lost condition, never to find mercy; but God justified and sanctified me by his Spirit, through Jesus Christ, which made me an heir of his immortal glory, having the gift of Millennial faith, that I shall live to see a new heaven and a new earth, wherein dwelleth righteousness; the downfall of antichrist, and the conversion of the Jews, at the fulness of the Gentiles. Trials make grace the sweeter.—I have had five years of despair, at three times. M. CORREY.

When a black over spreading cloud,  
Has darken'd all the air,  
And peals of thunder roaring loud,  
Proclaim a tempest near.

Then guilt and fear, the fruit of sin,  
The sinner oft pursue,  
A louder storm is heard within,  
And conscience thunders too.

A believer, I may well rejoice,  
Who have felt the thunders' strains;  
It is to me a welcome voice,  
That tells me Jesus reigns.

I now felt for every idle thought,  
As actual wickedness,  
And mourn'd for the minutest fault,  
In pangs of great distress.

With much labour I've employ'd my pen,  
 To instruct the sinful sons of men ;  
 To spread Millennarians works divine,  
 On earth, and in heaven's glory t' shing.

Far from the dwellings of a tiresome life,  
 The toils of business, and the hants of pride,  
 Are remov'd from envy, noise and strife,  
 Religion's patrons they liv'd and died.

Meek and humble, like their bless'd Lord,  
 T' advance his glory was their aim,  
 How gladly Jes's' love to record,  
 And boldly spread th' honours of his name.

Though many are dead, as man is born to die,  
 And weeping kindred have given their sorrows o'er,  
 As sure as Christ reigns king on high,  
 They shall live above, to die no more.

I'm like Job's messenger left to relate,  
 Babylon's fall, the churches happy state ;  
 My little book into your hearts receive,  
 Read it, and study it, and believe.

Into this small treatise of lectures I have collected many good men's opinions, eminent for knowledge, on the most important and interesting subjects on Zion's glory.

*MOLLESTON CORREY.*

FINIS.